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WEEKLY REVIEW.

—The Barton Female Training School at Rajkot, under the Superintendence of Miss Spencer, for the training of female teachers, has just had its annual exhibition. Her Highness Jamba Saheb of Wankaner distributed the prizes. Miss Spencer read the Report. There were 19 students, who have mostly passed creditable examinations. Marry or die, is the doom hitherto resting on Indian womanhood. Such institutions as these tend to beget the idea that there is a better alternative. The greater part of the public schools of America, are taught by ladies. At Ahmedabad, is a similar Training-school, the Mahalakshami, just visited by H. E. and Lady Reay. It is a Government Institution and has been some time in existence. It is under the superintendence of Mrs. McAfee (formerly Miss Morris.) She was congratulated by Lord Reay on its continued success. Here is an extract from His Lordship's remarks :—

I see from the report of the Anglo-Vernacular School, which is almost exclusively frequented by Parsee girls in easy circumstances, that they do not volunteer as female teachers. Probably because they are provided for. We must therefore draft into the Anglo-Vernacular School a few girls of less easy circumstances and create scholarships for them and teach them English, so that they may be inclined hereafter to give a return for what they have received. But may we not hope that some of those who now think that their lives are brighter without a definite object might be induced to throw themselves into a great work for the good of their countrywomen? They would be creating for themselves opportunities of happiness and pleasure to which otherwise they would remain strangers.

—In the Italian Chambers, with reference to petitions asking for the restoration of temporal Government to the Pope, whether the promoters of these should not be prosecuted, the legal advisers of Government thought it better that there should be no interference with them. The enemies of the State should see what liberty they enjoyed under the present Government.

—*Evangelical Christendom* tells of the conversion of a Capuchin preacher enjoying the title of Apostolic Missionary, and celebrated for his eloquence, Padre Federigo Antonio da Seregno, known by his family name, Giuseppe Silva. He was regarded as one of their most promising young missioners. He has published a Declaration embodying the substance of his faith, and his reasons for leaving the Church of Rome The statement will be found in our Miscellany.

—The Committee appointed by Government to furnish suggestions in regard to the improvement and expansion of Bombay, have submitted an extended Report occupying many columns of the daily papers. With reference to the Mumbadevi Tank one of the improvements which they recommend and which they hope will commend itself to the Hindoos, is that temples should be substituted for the low chawls and shops on the side of the tank ; in this way, they say, a striking improvement may be effected. This strikingly shows the tendency of habit to reconcile men to idolatry. The first time that a man educated in Christian lands passes through a street lined with idol temples, he is more or less shocked by the thought that a whole community should be daily gathering in these edifices to worship images made by men's hands ; nor is this feeling diminished when he comes to apprehend how much of priestcraft and superstition and intellectual and moral benightedness is fostered by this worship. But in process of time men get so habituated to the exhibition of heathenism that it makes no impression upon them, and if the temples are only artistic they are quite willing to see new ones rise, taking the place of shops where people are seeking to earn an honest livelihood. Christian people need to be on their guard against this tendency, and retain that freshness of regard for the honour of God that leads to the heartfelt deprecation of idolatry. This does not mean alienation from the people thus led away, but rather the cultivation of Christian love urging them to do what they may to bring about the emancipation so much needed.

—There is a movement to restore to Cursetjee Suklajee Street, the women who were banished thence by order of the Commissioner of Police in the early part of this year. The Commissioner was moved to act as he did by numerously signed petitions. To restore them to that place would be most injudicious. The street is said to be an out-of-the-way place. The street would naturally be an important thoroughfare, but that people have been compelled to shun it so many years. Two of the broadest and finest streets in Bombay are Grant Road and Bellasis Road and these two are connected by the C. S. Street. Nor could the abominations of this latter street be hindered from overflowing into the two main roads. The miserable men who live on the gains of these women resided in Grant Road, in a chawl looking down upon the C. S. Street. The gamblers of Bombay, required by law to carry on their evil work at a distance of so many miles from a railway, thought little of going to a place on the island of Salsette, some 15 miles away. Daily, by hundreds, possibly thousands, they resorted there. We do not see why these women and they who are drawn to them should not similarly be required to find a place for themselves at a point removed from the city. There will always be too many facilities for getting there. *Facilis descensus Averni.*

—We see in American papers notices of Mr. Calvin Morgan, recently deceased, at the age of 86 years, in Connecticut. He was converted at the age of 32, and the next year, at a camp-meeting, entered into the experience of sanctification by faith, which means sanctification by the power of God, not by our own. He was thenceforward till his dying day, a Christian of remarkable prayerfulness and earnestness. He made much account of fasting. Two days every week, for a number of years, he abstained from food. We refer to him because of an extraordinary event in his life, which is thus narrated :—

"His famous fast, which made his name most widely known, having at the time been published throughout the country, was his fast of 1839 and 1840, commencing Dec. 12, and continuing forty days. He was incited by the contemplation of the Word of Jesus, as found in John xiv 12-15, and notwithstanding the argument of friends and physicians, as well as the anxious entreaties of his pious wife, who feared the fast would end in death, and thereby bring reproach on the cause which was dear to her as to him, he persevered to the end. Dr. Stoddard called at the outset, and said ; "I shall come every day as long as you continue to fast." The sixteenth day his wife made one more effort to end the fast, but without making the least impression upon his mind. The Dr. said : "Mrs. Morgan, your husband is supported by a supernatural power, and may stand it through." From this time she was more composed. His mother called and said ; "Calvin, I have come to stay until you eat."—"You will stay a good long time," he said He went to his hat factory, to instruct his help, every day but the last two days.—Wednesday evening, at six o'clock, the Dr. said to him : "You have fasted forty days ;" to which he said: "Yes ; but I thought I would not eat until morning." But at 9 o'clock, three hours later, he took some gruel. At 12 o'clock the same night he said that what he had eaten had strengthened him, and he would take more, which he attempted to do, but nearly fainted.

He soon recovered his strength and continued for 48 years after that, witnessing for the Lord with great power. He was led to undertake this fast by the words of Christ in John 14 where he says : He that believeth on me the works that I do shall he do also, and greater ;—whatsoever ye shall ask in my name I will do it. The promise here is to faith. Mr. Morgan must have believed that faith was helped by fasting. Perhaps he inferred from the fact that our Lord fasted 40 days before he began to do his mighty works, that the believer should pursue a similar force. All that he took during the 40 days was water with an occasional pinch of salt in it.

—The *Freeman's Journal*, noticing Monsignor Persico's visit, says that "Maynooth is one of the finest, if not the finest and most spacious of the ecclesiastical colleges of the Catholic World. No Catholic college in the world could show to-day anything approaching to such a number of aspirants to the priesthood." The splendid success

of which the *Freeman* boasts has been brought about by the expenditure of Protestant money, administered by the English Government.

—The death of one whose memory went back to the days of the Marathi rule in Western India, is reported by the last mail. General Henry Laurence who went all through the Marathi war, 1817 19, died Nov. 23rd, at Richmond Hill, aged 97. He had seen service in 1810. An Indian officer still older is said to be living, Lt.-Col. Price, now in his 100th year.

—The people who are now making presents to the Pope because of his priestly Jubilee, offer of course what they think will be most pleasing to him. Most of them seem to think that this venerable old gentleman has tastes very much like those of a worldly young lady. They vie with one another in presenting him with sapphires, diamonds, pearls and glittering gold. Even the clergy of Paris embody their estimate of his tastes in a tiara of solid gold with 529 diamonds, 252 pearls, &c., &c. The apostles from whom Leo XIII professes to be descended, urged believers to set their affection on things above and not to mind earthly things, and thought it unbecoming in Christian women even to care for this kind of adornment.

—The *Bombay Catholic Examiner* gives its estimate of the Duke of Norfolk's Mission to the Pope :—

"The incident is full of significance, and has no parallel in English history during the past three hundred years. It indicates the close of a long period of hostility to, and distrust in, the Holy See; it is the practical abandonment of the traditional policy of suspicion and antagonism in regard to the Papacy, and is the augury of a happier understanding between the two great Powers, whose interests, each in a different order, need never conflict, and may be rendered mutually advantageous."

A few "antiquated bigots" may take alarm, but that is of small account where there is so much to comfort. The antiquated bigots are they who believe that the New Testament supplies a standard by which conduct and judgment are to be regulated throughout all time. *Semper eadem* is the boast of Rome, a boast which brings the ideas of the tenth century into the 19th, and consigns to everlasting woe and infamy all who consent not to them. Who, then, are the antiquated bigots ?

—Mr. Young, Honorary Secretary Sassoon Mechanics' Institute, has given a Lecture on "Some characteristics of the Natives of India." He takes a remarkably favourable view of their character. In some important respects he would accord them the highest place among nations. "These races, viewed from a moral aspect, *are perhaps the most remarkable people in the world.*" "Domestic felicity is the rule among them." Our Native friends will read with interest this eulogium continued through some columns of a contemporary.

To sum up, the natives of India have many characteristics that must elicit admiration, and though they have their faults like the rest of mankind, yet the latter are far outweighed by their virtues, the unobtrusive exercise of which is steadily strengthening the respect and regard entertained for them by Englishmen who live among and know them.

We are not sure that the vices of the average Englishman are outweighed by his virtues, so that one fails to see—if Mr. Young's estimate be correct,—how the people of this country can be much benefited by the presence of the English.

—There is very much that is pleasing and attractive in the Native character, if we can speak of such a thing where there is such a variety of races, tribes, and castes ; and we would much rather hear them commended, than hear them disparaged as they so often are by men who have enough faults of their own to answer for. Far from us be the ungracious task of dwelling upon the other side of the picture. We do not know, however, that it is altogether the course of true friendship to describe them in unqualified terms of praise. One thing may be taken into consideration. When a people have been long in a position of dependence, where it is important for their comfort and success to please those on whom they depend, they are likely to study the art of pleasing, which means generally of appearing well. People who grow up with the consciousness of independence, who realize that their fortunes are in their own hands, are not so likely to cultivate the courtesy and deferential habits that facilitate intercourse and give it a charm. But it is not always safe to probe too deep the seeming amiability of the former class. Placed in a position of independence, it is possible that rudeness might take the place of amiability. The caste system affords an exemplification of this. The sub-brahminical castes cultivated the deferential and amiable extorior, while the Brahmins, in the days of their supremacy, took little pains to conceal the consciousness of their superiority. Exaltation is the severest test of character, and very few can stand it. Many Europeans have failed to pass this test creditably.

—There can be no controversy between the *Bombay Catholic Examiner* and ourselves with regard to the importance of religion as an element of instruction. The Roman Catholics have for a half century waged war against the public schools of America; not because religion was excluded from them, but because a certain kind of religion was excluded. The opposition of the Romanists has not been in vain, and the schools are not what they would have been if it had not been for this opposition. Our contemporary has got hold of some statistics by which it seeks to show that there has been in 30 years a great increase in the proportionate number of Native white criminals, and this is attributed to the public schools. There are a number of countries in Europe, in Central America, and South America, where the Church of Rome has had the field all to herself as regards education. The criminal statistics of those countries tell a different tale from that which our contemporary would make us believe regarding Roman Catholic education.

—The Romanists have a large college in Bombay for natives of all classes as well as for Roman Catholics, and a purely secular instruction is given to the former. They are encouraged to attend by the assurance that the Christian religion shall not be taught them, except they wish it. Some twenty padris, we believe, are teachers in this college. This is, according to our contemporary's definition, a godless college, except as regards the boys who wish to be taught relig This may seem strange, when we consider the vows taken upon them by the priests. Doubtless, the conductors believe that in some way the aims of their church are advanced. A most important part of modern culture is the history of Europe during the Christian era. But the Europe exhibited by Roman Catholic historians is as different from that of Protestant or non-Roman historians, as the Bible is from the Creed of Leo XIII. Let Roman priests and nuns teach history and they are satisfied. They are serving their Church effectually. In this same number of the *Examiner* there is an outcry, because Gardiner's Outline of English History was lately adopted at Calcutta for the Entrance examination. The R. C. Bishop and Clergy of Calcutta protested against, and in consequence Miss Thompson's History has been chosen as an alternative text-book.

—Miss Leonard has been addressing Native Christians in N. India, through an interpreter. Rev. R. Hoskins says, I have never yet seen in India such profitable and effective services for the Native Church.

—The attempt to raise a million of dollars for the missions of the Methodist Episcopal Church of America, from collections only, failed by $67,200, though the total from all sources reached the unprecedented amount of $1,044,795. The Committee have resolved to give for the coming year $1,150,000.

—In one village alone of the Ajnala district, Punjaub, 160 candidates for baptism are reported by the C. M. S. Mission.

—It is proposed in the United States to celebrate the centennial of George Washington's inauguration as first President, April 30th, 1789. This event was the beginning of the Union in its completed organization :

"Washington is described as coming to the Senate Chamber for his inauguration with an aspect grave almost to sadness, and with a voice deep and trembling he addressed the two Houses. His first words were, "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who presides in the councils of the nations, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves."

—It is proposed to introduce into the United States a mode of voting known as the Australian system. At the voting office there is a chamber which the voter enters and where he is absolutely alone ; here he makes a mark opposite the names for which he votes, on the printed official list ; he folds the ballot comes out and votes it. We hope the bill may be passed, but many are interested in opposing it.

—The following narrative of conversion was recently sent by a young man in London to a friend in Bombay. The mistake that seems for a time to have stood between him and the light of the Gospel, of seeking peace and happiness instead of Christ Himself, is a common one, and his experience may be helpful to other enquirers.

"I must not delay telling you how happy I am, every Sunday especially, and how that peace I so earnestly longed for is mine once for all. I know you will rejoice to hear it. That Saturday following your departure, I felt myself for the first time alone. I was alone with my thoughts. As usual my musings turned on my state, and mechanically I hum-

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med the first verse of that exquisite hymn, "Now none but Christ can satisfy." Mechanically I say, for the lovely words seemed to have no meaning to me, and if any lay concealed I could not fathom the depth. But when I came to the second verse, a new light flashed upon me: "I longed for peace and happiness, I yearned for THEM not THEE." Never, not even in the Bible, did I come across words so applicable to my solitary soul. You know right well, that I yearned for a peace which all the opinions of men and things could never give. Aye, and I too have often on my knees while you were out or away, cried aloud for light and guidance, but somehow I always had an unsatisfiable craving after something else. "But while I passed my Saviour by, His love laid hold on me." The first time I heard that hymn was at a mission conducted by Mr. Clark. I heard the choir sing it and my attention was rivetted by it. I never forgot it and never will. O what depth of love and meaning there is in it! What a gladsome, solemn truth is contained in the ever sweet refrain, "Now none but Christ can satisfy." It is natural it should be so, but how blind some people are! The sabbath afternoon following that ever memorable Saturday, how I struck out at the boys in the Sabbath school. I had always told them plainly of the love of Jesus before, but when I think of it, how cold seem to have been my attempts, though backed up by prayer even. Now I seem to glow as I tell them of a Saviour's tenderness and pity; but what a feeble imitation it is at best, of that love which excelleth all others and is not tarnished by time."

The truth expressed in the hymn above quoted is every where in the New Testament. The words "I am the Vine, ye are the branches," show us that love, joy, peace and all other fruits of a Christian life, come from our union with Christ, so that having him we have all.

—IN continuation of the recent addresses listened to with interest by so many of all classes, a series of Lectures in English have been arranged for, the first of which was delivered by the Rev. Mr. Bell last Saturday on "Faith as the means of Salvation." It was an interesting and valuable Lecture treating of most important subjects. The Rev. Mr. Dhunjibhai Nowroji presided and made some pertinent and impressive remarks. The next Lecture in the course is to be delivered to-day, at 5 p. m., at the General Assembly's Institution, Kalbadevi, on "The Desire of all Nations," by the Rev. Wm. St. Clair Tisdall, M. A. All are invited.

—THE American Mission Church devote three days of next week, 28th to the 30th, to anniversary services, in the American Mission Chapel; meeting daily from 10 to 12 in the morning and from 8 to 9·30 p. m. The services will be in Marathi.

—THE death of a patient while under chloroform occurred at the Sir J. J. Hospital the other day. There was nothing to show that it was injudiciously applied. It appears that chloroform is used in the hospital on an average of three cases daily, and this is the second death in eight years.

—THE *Dnyanodaya* says:

IN commenting on one of our recent articles the *Bombay Guardian* asks this question, "Many of the Native Christians to whom the missionary ministers are persons of extreme poverty, glad to get the absolute necessaries of life. Is it desirable that they should be seized with an ambition to surround themselves with comforts and conveniences of which they never before had dreamed?" To this question we feel prepared to give a strong answer in the affirmative, provided of course that this ambition is not of that unhallowed kind, that will go into debt, or that will gratify itself by breaking any of God's laws. The desire for comforts and conveniences is not wrong, and if obtained in the right spirit they are no hindrance to an earnest, self-denying Christian life. He who made the body and gave it its possibilities of pain and pleasure cannot, we believe, have so planned that the highest spiritual good should be in conflict with the comfort of the body. This surrounding of the home with comforts for the sake of wife, children and friends, as well as for one's own personal comfort, is not inconsistent with the highest type of self-denial, of generosity, and Christian character. On the contrary, other things being equal, the refinement of a comfortable and pleasant home is a help to the best type of self-denial, generosity and Christian character, and for this reason we are glad to see Native Christians, however poor, seeking to add to their small stock of comforts, in order that their homes may be brighter and happier for themselves and for others. This will not make them less self-denying, less generous, nor less filled with Christian love.

We do not care to enter into controversy with our respected contemporary, but may be allowed to say that for one Native Christian who succeeds in surrounding himself with these comforts and conveniences, nine will be pained and humiliated by their inability to do so. This kind of appetite grows by what it feeds upon. The wealth that commands these things will be held in honour and coveted. The Natives are very ready to impute to converts a desire for this world's goods, and we should fear that if this conception of the Christian life should obtain, the testimony for Christ would be a good deal clouded. The Gospel, as we understand it, professes to secure to us, in Christ and apart from this world's goods, peace, comfort, happiness far beyond anything that the comforts and conveniences of life can impart. Paul says to Timothy, (1 Tim. 6; 11:) "But thou O man of God, flee these things, (mentioned in the previous verses;) and follow after righteousness, godliness, faith, love, patience, meekness."

—THE complaint made by the people of Kaira lately, that the Government school was taught by a non-Brahmin, by some one without Caste, necessitating ablution on the return of the scholars every day, illustrates the prevalent conception of purity. Intercourse with an outsider defiles, no matter what the moral character of the outsider may be; but this defilement may be removed by washing the body." The impurity does not penetrate the pores of the skin. By these ablutions men fit themselves to appear before God and worship God and receive his blessing. But sins of the heart, do not defile in any such sense. Almost all the commands of the decalogue may be broken, and the impurity will not interfere with communion with God, if the body be cleansed. This is not putting cleanliness next to godliness, but above it. And what a conception of God does this imply! How different from that expressed in the words, God is of purer eyes than to behold evil, and he cannot look upon iniquity.

—H. E. THE VICEROY has consented to be the Patron of a Society formed to preserve the Ganges at Benares from pollution. Some Native princes have given Rs. 50,000 each, others Rs. 25,000 to this Society. His Excellency is actuated by humane motives in favouring this Society, though to others the Ganges is a divinity. Some of the sacred shrines in Benares are unutterably offensive, yet the devout are all expected to bathe therein.

—THE students of Edinburgh have distinguished themselves by dragging the carriage of Madame Marie Roze from the theatre to her hotel.

—As though beer were not in itself noxious enough, the beer supplied to our soldiers in Agra was drawn from barrels that had been previously used for arsenic. The beer was so impregnated with it that a Regiment was near being decimated.

—M. F. E. T. This correspondent points out that a number of important places between Bombay and Jubbulpore are not embraced in the programmes of the C. M. S. missioners to Western India, and he is anxious that they should visit these places. But in other directions there are most important places not comprehended in the programmes, which by no means aim at the visitation of all India, but specially of localities where the C. M. S. missions are planted. The Mission to Western India has to close its labours in Western India in a few weeks that Ceylon may be visited before the time for returning to England shall come. Let Christian brethren in places unvisited unite and call upon the Lord for a refreshing from his presence, in faith, self-surrender and expectation, and they will not be disappointed. After next week comes the Week of Universal Prayer which has often witnessed the beginning of blessed revivals. We are thankful to say that in the places visited by Mr. Grubb and Colonel Oldham the work of grace continues. Those who have lately given their hearts to the Lord, find that the Lord is with them as they speak to their friends and others, and we hear of one and another thus brought to the Lord. Why should not this movement grow from day to day? We trust it will. The Lord Jesus seems to have a special joy in blessing the loving efforts of young converts.

—"STUDENT" expresses his entire concurrence in the judgment of Father Chiniqny's Autobiography expressed by a correspondent in our columns, and commends a work entitled "Plain Reasons against joining the Church of Rome," but considers that the Bible itself must effectually dispose of the claims of that Church. We agree with him in this, and regret very much that so many who profess to be guided by the Bible should neglect to make themselves acquainted with its revelations of the great apostasy.

—"ZOLA." Thanks. Perhaps it is as well not to stir up the controversy, just at this moment.

—T. A. C. PRESSURE on our columns obliges us to hold over your communication.

—A TELEGRAM from Zanzibar announces the arrival of Mr. Stanley at Adelai or Wadelai, where Emin Pasha was early in September last. Now, what next? The Pasha is content to stay where he is. Will Stanley stay with him?

DEDICATORY SERVICES AT NAGPORE.

(Communicated.)

WE have much pleasure in reporting the dedication of the Methodist Episcopal Church at Nagpur. Work in connection with the Methodist body was begun in this station by the Rev W. J. Gladwin in 1875. From that time to within a few months ago the society has been greatly inconvenienced by

being obliged to worship in hired buildings, incurring rent expenditure almost sufficient to build a Church. Notwithstanding this drawback the people have not been discouraged. They have looked forward to the prospect of having a place that they might call their own. They have laboured and prayed to this end and their faith and patience are rewarded in having a comfortable Church home situated on one of the finest sites in the station. We agree with our Presiding Elder in considering this site to be one of the finest that we possess in our Indian work. It contains over two acres of land having abundance of room for Church and parsonage. A racquet court stood on the premises, the substantial walls and tesselated pavement of which now constitute the walls and floor of the new Church. The Church is a neat plain building with a seating capacity of about two hundred and fifty.

Services have been held in it for some months past but it was formally dedicated Tuesday evening, December 6th. The Rev. J. E. Robinson, Presiding Elder of the Bombay District preached the dedicatory sermon from the 25th verse of the 118th Psalm: "Save now I beseech thee O Lord. O Lord I beseech thee send now prosperity." The speaker very clearly pointed out what is and what is not necessary to the true prosperity of a Church, impressing upon the members the need of personal piety if the Church is to be prosperous in the truest sense. The building was well filled and the sermon was listened to with deep interest. The missionaries of the Free Church of Scotland manifested their interest by being present and taking part in the dedication service. Just a word concerning the parsonage.—Occupying the site was the foundation of what was intended for a club building and on these foundations the parsonage is growing. You will see by the dimensions that there is plenty of room for any Methodist preacher'a family in the conference. It has a frontage of ninety feet and a depth of seventy-five feet. The Rev. C. E. Delamater is pastor in charge of the work here and also at Kamptee. He has had some heavy burdens to bear but God has sustained him and allowed him to see fruit from his labours.

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NOTICES OF BOOKS AND REPORTS.

In continuance of the works on Indian Reform prepared by Dr. Murdoch and published by the Christian Vernacular Education Society, Madras, we are now called to notice a work entitled "Popular Hinduism, the Hinduism of the Epic Poems, Puranas, Tantras and Aboriginal Cults." 91 pp. 8vo. C. V. E. Society, Vepery, Madras, 1887. Price, 2½ annas. In a Prefatory Note, referring to the engrossing interest now felt by Indian Reformers in National Congresses and political changes, the author remarks that the value of representative Government depends upon the character of the people, a fact illustrated in the United States and South American republics when compared together. The valuable testimony of Sir Madhava Rao is quoted:—

"The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted, or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!!"

A Hindu saying is quoted to show the effect of a nation's religion upon its morals. *Yatha deva tatha bhakta*, As is the God so is the worshipper. Where there is a corrupt religion, reform cannot be carried on apart from the improvement of religion. Many in this country acknowledge the need of religious reform, but are slow to undertake this In the present work Popular Hinduism is reviewed, its defects indicated and reformatory measures pointed out. The consideration of Philosophic and Vedic Hinduism is reserved for future papers. It is a mistake to suppose that the Hindoos have but one religion. The disparities in Hinduism are as salient as those that differentiate any of the world's great religions. Hinduism has as many faces as some of its gods have, It is monotheistic, polytheistic, pantheistic, atheistic, idolatrous, and demonological.

The Maharaja of Benares has a noble family motto: "There is no Religion higher than Truth." The patriotism which seeks to defend every thing national, whether right or wrong, is as injurious as it is false. Simply to arrive at the truth should be the aim in the investigation

Popular Hinduism is considered under these heads: Demon Worship; Tuterary and Village Deities; Deified Men; Ancestral Worship; Plant Worship; Animal Worship; Tool Worship; River and Water Worship; Worship of living Men. We would like, if we had space, to quote what is said about Ancestral Worship. It reminds one of the similar worship among the Chinese, and of the Purgatory of the Roman Catholics. Without the Shraddh the soul of the deceased is without any enveloping form. The ceremonies of the successive days supply it gradually with the form, first the head, then the shoulders, &c., &c. The poverty of the Hindoos is largely to be ascribed to the expenses incurred in funeral ceremonies and shraddhs. Instances are recorded of an expenditure of £120,000, on a single funeral and shraddh The moral evils are evident. Men throw upon those who come after them the obligation to secure their salvation. Salvation is post mortem.

This book is replete with information, such as many feel their need of. We have often wished to be able to refer people to such a manual of existing Hinduism. The Principal Hindu Gods pass in review, and Hindu rites and Observances, including Caste, Pilgrimages &c., are outlined. Miscellaneous Hindoo beliefs follow and the book closes with Suggested Reforms and the Future of Hinduism.

Some educated men try to make a miserable compromise with conscience by giving idolatrous rites a different meaning from the real one, and the way in which they are understood by those who practise them.

Young India has a diagram entitled "Symbolical Durga Worship," taken from the "New Dispensation," and suggested by the late Keshab Chunder Sen. "The Supreme Mother Durga" is represented as vanquishing and slaying Sin; Lakshmi Saraswati, Ganes, and Kartic, representing Prosperity, Wisdom, Peace and Strength, attend the Supreme Mother. An original article, entitled "Blessed Durga," begins as follows:—

"Mother Durga comes down from her abode in the Himalayas to greet her children in the plains who have been anxious to see her smiling face after one full year. She brings joy, wisdom, peace and prosperity in her train, and her children are preparing to give her a right warm reception. They will lay down the year's trials, tribulations and sorrows at the feet of the Divine Mother, who will bless and buckle them on to fight the battle of life with renewed vigour for another twelvemonth."

Such representations are paltering with truth To ascribe the blessings we owe to God to "Mother Durga" is propagating a lie. The true God says, "I am the LORD; that is my name; and my glory will I not give to another, neither my praise to graven images." Durga is the same as the blood-thirsty Kali.

We are very thankful to Dr. Murdoch for this valuable Epitome, and cordially recommend the book to Europeans and Natives alike.

Rajamarg. Oct. Contents: Editor's Table. Partnership Words to our Christians. Am I a Child of God? Behold the Man, VII. The Keeping Power of Christ.

Nov. Contents: Editor's Table. Is it Hard to Renounce Sin. The Vision of an Open Heaven. Some Words to our Christians. Behold the Man, VIII. Seven Rules for Daily Living.

India Watchman. Dec. Contents: Intelligence. Editor's Table. A New Mission Scheme. Missions without a Missionary Society. The Worst Kind of Come-outers. The Telugu Mission. Selections. Young People's Department.

Our Father's Care, Mar. (Amachya Akasantil Bapachi Mamata.) Ed. Society's Press and Columbian Press, combined. This is a very tastefully and attractively prepared little book, containing a prose translation of one of Miss Sewell's touching ballads, rendered very happily by Mrs Bruce. *Price, 2 annas.*

4th Report of the Rangoon Methodist Missionary Society. The M. E. Pastor, Rev. Mr. Long, is President of this Society. It rais s on an average upwards of Rs. 1,000 a year. Its aim is to develope and maintain Mission work among all classes. The proceeds have been bestowed on the Seamen's Rest, Burmese Mission Work, Tamil and Telugu Mission Work, the Orphanage, the Poor. In connection with the Tamil work, seven are said to have been won to Christ. Vernacular School-work and regular vernacular preaching are carried on.

Social Intercourse between Europeans and Natives. Lecture by S. Sathianadhan, M. A. LL.B. The writer of this little pamphlet (Madras, 1887) gives some pictures of the Englishmen, delineated by Western writers, showing that his reserve and unapproachableness are not put on in India, but are natural to him. Macaulay speaks of the advantages that a Continental nation has over the English, in planting colonies because of this reserve. It seems to us, however, that this is hardly so rigid as it formerly was. The spirit of the age tends to break off these angularities. Much of the distance that separates the English from the Native is owing to the home exclusiveness of the latter. There is such a thing as getting access to the home of the Englishman, but access to the home of the Indian is more difficulty. This domestic reserve too is beginning to give away. This pamphlet is well written and well worth reading.

We are favoured with the following: *The Bulwark*, Nov.—*Indian Salvation Calendar*, 1888.—*The Bombay Christian Almanack.* 1888.

INTERNATIONAL BIBLE STUDY.

December 25.——„——*John* 17. 26.

See last Guardian.

January 1, 1888.—„—*Matt.* 14: 1-12.

Commit verses 10-12.

GOLDEN TEXT: And his disciples came and took up the body and buried it and went and told Jesus.—Matt. 14 : 12.

The order of time is reversed in these 12 verses. The two first verses relate to a point of time following that in which the events subsequently related, took place. We will study the latter portion first.

Herod the tetrarch. This expression implies that the country of the Jewish people on both sides of the Jordan had passed into the hands of the Romans, who had made four small states of it, committing the government of them to those ambitious princes who had succeeded in commending themselves to the notice of the senate and Emperor of Rome. Herod was not a Jew by descent, though he made a partial profession of the religion of the people whom he ruled. His main concern was to keep well with his own masters at Rome. He heard of the extraordinary stir among the people because of the preaching of John the Baptist, and he took an opportunity of hearing him, when he was much impressed by what he heard and could not resist the conclusion that John was a prophet raised up of God. It seemed for a time as though among the successes of John, this were to be the crowning one. For Herod heard John again and again; perhaps in his own palace, and in the presence of his courtiers. It does not appear that John siezed the first opportunity to speak to Herod about his great sin in keeping as his own the wife of his brother. He reserved the mention of this until he should have got a firmer hold of the sympathies and convictions of the monarch. Herod had conversations with him, and became convinced of si along several lines, and he instituted a number of reforms, that he might be better armed against the wrath to come of which John was speaking to him. Then John pointed out to him that he could not expect the blessing of God while he continued to outrage public morality by his adulterous association with Herodias. He besought the monarch to put her away. But he had to do with one mightier than Herodias, and that was the one with whom he was thus culpably living. She was one of those who knew how to dominate a soul as well as captivate. His love for her he might perhaps have sacrified to get the peace of which John the Baptist spoke; but the thraldom to which he was subjected was that under which a man passes when he surrenders himself to the sway of a stronger will than his own. This woman was infuriated by the assault thus made upon her position, and knew how to cope with the movements of Herod's awakening conscience, and persuaded him to give a new proof of his love for her, by commanding the arrest and imprisonment of John, and she waited the moment when she could obtain an order for his execution. Herod considered the unbounded popularity enjoyed by John the Baptist, and pointed out to Herodias that it would be a very impolitic thing to take the life of one whom all the people regarded as a prophet of the Most High.

In celebration of his birthday, Herod gave a great banquet to the nobles and courtiers. Herodias saw her opportunity. It was a grand occasion when all were expected to contribute their utmost to the success and joyousness of the feast, and she would show her appreciation of it by preparing her own daughter to dance for the entertainment of the guests and of the King. Her device succeeded. Herod was delighted with the performance and—elated with wine—lost his balance and promised to grant the damsel whatever she wished, even to the half of his kingdom. Instructed by her mother, she asked that there and then the head of John the Baptist might be given to her in a charger. The king had sealed his promise with an oath; all the guests had heard this oath; it was a hard matter under the circumstances to deny her request. She was queen of the situation. Herod was unwilling to do this iniquitous deed; but he saw no way of escape. He had already treated John as an impostor and a criminal—though well assured he was neither—by putting him in prison. He had thus cut himself off from the only plea that he could have urged for non-compliance. The eyes of all were upon him; every ear was stretched to hear the sentence that was to fulfil his oath. Many of those present doubtless believed, that a man was bound by his oath to do even what God had forbidden; as though any obligation could exceed the obligation to obey God. Slowly and hesitatingly the order is given, and before many minutes the head of God's faithful servant was severed, and brought on a platter and presented to Herodias. The mother looked with satisfaction on the lips now closed in death that had spoken in the name of the law of God in judgment upon her; but did not reflect that she had done nothing to arrest that judgment. She had —if she would but know it—procured the murder of the best friend that she had ever encountered. A thrill of horror went through the community when it became known how Herod had celebrated the anniversary of his death. Thousands of persons felt in their own souls the keenness of the death-stroke that had descended upon the prophet, John.

The disciples of John hastened to the prison, and found that it was indeed true; their teacher and guide was no more. They took his body and buried it; and looking around them in the wide world they saw only Jesus to whom they could go.

We do not think it was the will of God that John should reserve for himself a body of disciples after Jesus had entered on his ministry. John himself had said, He must increase and I must decrease. As the light of the morning-star goes out and is not when the sun comes to the horizon.

It is not long before Herod begins to receive information of another mighty man of God stirring the people by his discourses and still more by the miracles which he wrought. It may seem strange that so much time had elapsed from the beginning of Christ's ministry before the news of his advent had penetrated to the palace of the King. But it often happens that the great ones of the earth move in a much more narrow circle than they think. Their own little world is every thing to them, and in that little world the concerns of their people, the interests of the community, have small space. At least it has generally been so. Herod heard of this stranger, and his conscience offered him an explanation; John the prophet must have been raised from the dead, by the God whom he so faithfully served, and therefore these mighty works are wrought by him. This is about as near as an oriental monarch of those days, could come to the knowledge of a religious movement.

The Bombay Guardian.

SATURDAY, DECEMBER 24, 1887.

EXCEEDING GREAT BUT NEGLECTED POWER.

FROM time to time some voice is lifted up to assure us that in view of all the supineness, the worldliness, the appetite for error, in the Church, and in view of the comparative unfruitfulness of the work of the Church, the great want is a revival of religion all through the Church, and the most pressing obligation resting upon Christians is to pray for a great outpouring of the Spirit of God. But any one who turns to the New Tastament to see if the appointed way of seeking a revival of religion is to pray for the outpouring of the Holy Spirit, will be met by certain difficulties. There was much in the Corinthian Church that showed the need of religious revival, and the heart of Paul was much wrong, as he found himself compelled to dwell on these things; but we do not find him telling them to pray for the outpouring of the Holy Spirit. He seeks rather to remind them that they are the temple of the Holy Spirit, the temple of the living God, and he exhorts them to cleanse themselves from all filthiness of the flesh and the spirit. And one may go all through the Epistles and fail to find a single exhortation to pray for the outpouring of the Spirit. As many as are the children of God they are led by the Spirit of God. In the seven epistles to churches, some of which had lost their first love, almost all of which were a good deal below the standard, our Lord reiterates this word, Hear what the Spirit saith unto the churches. It was not more true that the Saviour walked in the midst of the golden candlesticks, than that the Spirit is with the churches; when Christ abandons them, when he removes the candlestick out of its place, then the Spirit is withdrawn.

Christ promised his disciples that he would send to them from the skies, the Holy Spirit, the Comforter, who should abide with them forever. From Pentecost onward everything harmonizes with this statement. All the exhortations and instructions of the Apostolic writings imply the presence of the Holy Spirit; for they all relate to the fruit of the Spirit. Christians are to be careful not to grieve the Spirit, not to quench the Spirit, but to recognize his presence and profit: the manifestation of the Spirit is given to every man to profit withal; just as, in the parable of the pounds, money is given to each servant to trade with. The Spirit of God is with the believer, but his manifestation will be according to the faith exercised. They are exhorted not to receive the grace of God in vain. The characteristic expression in 1 Corinthians is, Know ye not. They were failing in the matter of

recognition. When the believer recognizes the presence with him of the Spirit of God, abundantly able to conquer where he himself is defeated, the omnipotent Spirit, he is ready to hear the command, Be ye filled with the Spirit; all things are possible to him that believeth; be strong in the Lord and in the Power of his might. This recognition is by faith; nay, it is faith. You are not to wait till you feel the mighty impelling influence of the Spirit, not for any feeling or consciousness; but at once, if you are a believer, praise God for the indweling Spirit the all-empowering Spirit, for the Power to do what is pleasing in his sight, and yield yourself to him to do his will.

Some half-dozen years ago we wrote a number of articles entitled "The Power that Worketh in us," pointing out that to lead the blessed life and do the marvellous works mentioned in Ephes. 3: 14-21 we receded to recognize the indwelling of the Holy Spirit and allow him to demonstrate his power in us and through us. The Apostle opens his heart and shows what his aspirations for these Ephesian Christians are; he would have them mightily strengthened in the inner man, so as to go triumphantly through the storm of opposition they may have to encounter; he would have Christ himself dwelling in them, by faith; he would have their minds enfranchised and their hearts enlarged to comprehend, with all saints, for it is the privilege of all saints, the illimitable expanse of divine love, love that will still for ever tower above any height of apprehension to which we may reach. Alas! how many are living as they had gone to the extremity of God's love; had nothing to learn with regard to his ability to bless. He prays, in fine, that they may be filled with all the fulness of God, that they may be, in the world, as Christ was. Having recorded this astonishing prayer, Paul subjoins this sublime and suggestive doxology: "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church of Christ Jesus, throughout all ages, world without end. Amen." Here he plainly intimates that stupendous as are the blessings he has asked for them, the power by which all these should be secured to them, was actually in them, even the Holy Spirit that was operative in them. They had not to ascend into heaven, to bring him down; or go to the ends of earth or descend into the deep, to give themselves to prayer to obtain him, he was then actually with them. So that this divine life [illegible] them, waiting to be wrought out and made visible.

THIS CHRISTMAS FOR CHRIST.

Christmas coming on the Sabbath this year permits us to make it a Spiritual Jubilee. Some may regret that it is to be on the sacred day of the week. They might wish special social festivities that would not be allowed on the Lord's day. The evening for the entertainment of the Sunday-school may not seem to be quite as convenient this year as at other times. But if we pause to think, we shall see that it is a grand opportunity of joining the whole Christian Church, and all its friends in a blessed religious festival with peculiar appropriateness, and that we may impress upon ourselves and others the advent truths of Christ's mission, and our privileges, and responsibilities with an emphasis derived from anniversary considerations The Church may make this Christmas observance of vast benefit. We have now the attention of the world. People stop in the great toil of life to recognise the celebration of this day. Preparations are being made for it everywhere. The merchant's shelves are loaded with presents, for he knows the wish of the people to regard this joyous time, and to render it the occasion of kind words and of the substantial tokens of love. The periodicals of this date will be found to devote much thought to the information and entertainment of the people, in regard to this chief of festival days. Home circles will be full of cultured or romping amusements on one day about this time which they will set apart for Christmas gaieties. The public mind is expectant, cheerful, and ready to be impressed.

Too often has Christmas been desecrated. This has been so, not only in the drunkard's den, not only on the ball-room floor, not only in the demoralising theatre, not only in the thoughtlessness of the unsaved. But companies of Christian people have met on this sacred day, and spoken no word of Jesus—offered no prayer of gratitude—recited no experience of His love—made no effort to win others to the Lord of glory who came to Bethlehem. The Master has not been remembered on the day to which He has given all its joy. The Head of the family has not been referred to in the children's mirth. He who should have been crowned leader of all thoughts, has been forgotten. The name that should have been on every lip, the music of the hour and the challenge of gratitude, has been ignored. The unseen Christ has heard no thanksgiving—has looked upon companies saved by His coming, who do not recognise the fact by any word—has marked the presents received by others, and has Himself been proffered no gift or promise.

But this has not been universal. Many devout hearts have made Christmas a true spiritual festival. They have celebrated it by peculiarly thorough consecration, by seeking precious baptisms of love of Jesus, by soul-choruses of hallelujahs to the Prince of Peace, by accepted raptures of the Holy Ghost, by inner preparation for a year of duty; and by efforts to bring others to Christ. Churches have not been few which have made Christmas an anniversary of glory to God and work for souls.

This year we have a Sabbath for that day. Shall we not make it memorable for God? Will not the pulpit speak of the day and the Master of the day with the best preparation possible with great joy and with an overflow of love to the Lord? Will not the classes bring their Christmas gifts of burning testimony to the power of Jesus? Will not the Sabbath-school forget all dullness and formalism, while the teachers shall try to gain every scholar for Jesus, and all the children make the Lord a Christmas present of their hearts?

Can we not have a Christ love-feast at an early hour in the morning and all the day be peculiarly given to Jesus?

Shall we not make special effort for the salvation of the people, persuading them by the very occasion which they regard, to enter the service of Christ?

If we try, we may save hundreds through the power of Jesus on this doubly sacred day. India may be thrilled with the news of a great victory (Jai, Jai) for Christ. Oh that this anniversary may be memorable among the churches and missions. The tide of salvation is rising grandly along the banks of prepared efforts. Showers of mercy have been falling. Wells that were dry are filled. Ministers have been saved unto triumph. Societies have been lifted into power. Special cases of the marvellous baptism by the Spirit of persons of large influence have encouraged many. The new song is ready to burst from the lips of thousands, if we but press upon their acceptance the cup of salvation. A great company is listening for the shout of glory that shall fill the temple of the Lord during this festival. A delegation of them came down near Bethlehem and dropped a Christmas song into the heart of the world, and the angel brotherhood long for the harvest of that seed-song. They rejoice over one sinner that repents—but the grand chorus lingers for the tidings of great joy, that millions are converted in a day.

One day is with God as a thousand years.

The Church can make Christmas Sunday, 1887, the morning star of the millennial dawn.

C. P. Hard.

Ajmere, Rajputana,
December 12th, 1887.

THE BAREILLY ANNIVERSARY.

One of the pleasing duties of the Central Conference "Board of Education," seen by many from afar, is to be at the Examinations and closing exercises of the Theological Seminary and Normal School. To *be there* is a nice, short expression as was the experience, but to *get there*, ah, what delay:—swiftness from Ajmere to Agra is not serious; but, oh, the night and day, from Agra to Tundla (change), to Aligarh (delay, change), to Chaudausi, (change, delay), to Bareilly, (10½ p.m. to 5½ p. m). But rolling down from the back of the continent to the fearful Gangetic plain, with its richness into which one deprecates sinking, supplies striking contrasts.

We had been greatly favoured that Rev. S.P. Jacobs and wife, after staying with our friends at Baroda, gave us Saturday and Sunday, the 26th and 27th ult. For the lecture on Daniel and the sermon we are very grateful. For happy fellowship in the thorough study of wonderful Jeypore, Delhi and Agra, with assistance in a meeting at Delhi, we are thankful; as also for the opportunity of being of any service in guiding those who will plead so efficiently next year before American audiences using facts now being gathered.

Chandausi, the seat of the famous annual Christian Mela, a centre of the Rohilcund District which originated District Conferences in the Methodist Episcopal Church, was inspected on the 3rd, through the kindness of Rev. E. W. Parker, the veteran leader of the most successful Mission District in the entire M. E. Church, and by the courtesy of his faithful coadjutor, Mrs. Parker. Aid-de-Camp Rev. F. L. Neeld conducted the tourists through the great mango grove where the hundreds of young women and girls are in one section, fenced in, guarded by lady superintendents, tents, and then the rows of missionaries' abodes, Beyond the audience tabernacle, in which 1,500 can gather, the main camp of that Israel was to be found later. The chief form of residence is the portable straw house, which one can buy for six and half annas, and carry on his shoulder to the selected spot. Bazaar perquisites are at hand, food raw, or cooked.

We went southward to Bareilly, an hour and a half distant by rail, Saturday, at 4 p.m. Received by that princely soul, T. J Scott, D D., and his kind partner in life and missionary zeal, the Jacobs being in the adjacent Mission House with Pastor Gill, whose retirement to a New York Conference soon to take place means large loss to our ranks.—We began a forty hours' stay which compassed much of privilege. From that 6 p.m. Alumni sermon on light bearers, the impressive Baccalauriate charge, Sunday morning, by Doctor Messmore on "*Preach the Word*;" the comprehensive Annual sermon of Rev. R Hoskins, at 3 p.m. on the Bible: the lecture at 4 p m., by Dr Scott, on Sin, his monthly appointment at the city church; the clear-cut discourse in English by Bro. Jacobs on Salvation, at 5 p.m.; and from the interviews with the master minds whose services are great to a rising ministry and growing and future churches, we drank in cheer and counsel for toil. Ten graduates of the Theological Seminary and fifteen from the Normal School are this year added to the field force of the church militant.

The North India Conference brethren were just becoming possessed of the annual summary of statistics, and were rejoicing that 1,400 baptisms have crowned the year, and that 23,000 are in the Sunday schools. Traitor Canon Taylor, proposing to give up vast spaces of this planet to the devil, has no sympathiser in the North India Conference ranks. They "go from strength to strength." Like their Divine Master they "shall not be discouraged"

The doors of the Theological Seminary are open for candidates and the worthy treasury is ready for gifts. Send both.

The two brethren from the Ajmere District are doing well there: one standing 100 in Systematic Theology; the other 100 in the estimation of his pastor as a true soul and faithful preacher.

C. P. HARD.

Ajmere, December 12th, 1887.

THOUGHTS FOR THE CHRISTIAN AMID THE SCENES OF CREATION.

(REV. WM. BELL, M. A.)

III.

THIS brings us to our last thought, which is the most important of all:—*to interpret and enjoy nature aright, the heart must have aquainted itself with God in Christ.* Does not this also follow from the great truth with which we started? If through Christ God made the worlds, then surely the true key to a sympathetic interest in and sanctified enjoyment of nature must be in the same Christ through whom God has revealed Himself to the human spirit. Of course it is not affirmed that a man must be a Christian in order to realize the presence of a Divine Power and Wisdom in nature. On the other hand, Paul, in the first chapter of his epistle to the Romans, blames the heathen world for having neglected the light which comes from this source (v. 20). But it is only rare minds that can ascend to God through nature, and even then they get but distant broken glimpses of Him. It is surely a striking proof of the perverseness of the human heart that the very works through which God has revealed himself become to some minds a dead wall to hide God from them. There are men who can look abroad on the face of this fair world, and give it as the verdict of reason that there is no sufficient evidence for believing that it proves a wise and good Creator. The safe way of understanding nature is to get up to God through Christ first, and then come down to nature afterwards.

When we become acquainted with God in Christ, one thing we conclude about nature is that it manifests the Power, Wisdom, and Goodness of a *Personal God*, who is also a Father, and whose tender mercies are over all His works. This idea is grandly prominent in the Psalms. God is in nature, yet above it, with a Will of His Own, ever supervising and directing its processes. Take as an example Psalm civ, and read v. 2-6, and again v. 27-30.

Christ revealed God specially through His Cross, and to the heart which has touched the mystery of the Cross nature will unfold a secret which to others may be a dark inexplicable riddle. What I mean is this: amid the wondrous harmony of nature, there is a note of discord. You see e. g. how much of seed that is sown rots instead of taking root, and how trees cast their blossoms and fruit untimely. This discord touches the life of man, as when the famine deprives him of his necessary food, or the swollen river devastates his fields, or the earthquake turns fair cities into ruins, or the volcano sends its death-devouring stream upon his dwellings. The reason of such disorders in God's world is that sin is here—the same sin which brought the God of glory to die on the shameful Cross. When such events happen, the disorder without man are meant to make him aware of the disorder within him, to humble his pride, and incline him to look for and welcome a revelation of mercy. It would seem that nature still sympathizes with nature's Lord in bearing witness to the dreadful evil of sin, as she did on that day of His crucifixion when at noon darkness descended over the face of the land, and the earth did quake and the rocks were rent.—(Matt. xxvii. v. 45 and 51)

But we observe that there is a note of hope in nature even amid this discord. When the great and strong wind from the Lord, and the earthquake, and the fire have done their ruinous work, nature begins quietly and patiently to repair the damage, and even to make gain out of it. Thus, we are told, that the vines which grow on slopes where the destroying lava has fallen yield the richest fruit. And God has given to man the power of helping nature in this respect; e. g. when famine has ravaged a district, attention is turned to irrigation, and men can carry out works which will render that district more fruitful afterwards than it was before the famine visited it. In this respect also nature is in sympathy with her Lord; and those who have been to Christ to learn will see in all this a parable. Our Lord's Death led on to His Resurection; the dark night was followed by the bright morning; and in spiritual power and fruitfulness the Kingdom of God was in a a far higher condition after His Resurrection than it was before His Death. Thus the heart which has bowed in penitence at the Cross, and been quickened and brightened by the living Presence of the Saviour, may come to nature and read in it the promise of better things. The following leaf instead of being an emblem of death, will be a prophecy of life from the dead, when the genial sun and refreshing rain shall again clothe the tree with foliage. And though the nation is still 'subjected to vanity,' it is 'in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.'—(Rom viii. 21.)

We spoke just now of the enjoyment of nature as well as the interpretation of it. Surely it ought to add an infinite tenderness to a *Christian's* joy in created things that *He* made them. The majesty of the mountains, the green of the valleys, the fullness of rivers and seas, the expense of heaven areall from One whom we in our insignificance, and poverty, and sin can call Saviour and Friend. The same Hand which painted the lilies, and formed the delicate throats of the birds, was stretched upon the Cross to purge away our sins. We may feel this earth to be at least a temporary home when we realize that it is *His* arching sky which bends over us, and we may taste its bounties with a glad heart when we understand that His Hand is feeding us. If any of us take delight in some special walk of nature, let pleasure be mingled with reverence, as we remember that the beauty and fitness we see in things are the skill of the Redeemer's Hand. He is indeed to be pitied, who in the midst of the wonders around him is obtuse, unmoved. I was particularly struck with one thing during my stay annually among the hills. From hill-tops you could see nestling down among the trees the villages of the ryots; and pictures of quiet beauty they seemed. But you descended, and went into them; and lo! the dwellings were dark and unwholesome, without signs of convenience or comfort, sheds for cattle rather than homes for men; made on purpose, one would think, to exclude the bright light and fresh air and beautiful scenes around. That is the way, I thought, in which many hearts live in this world, so full of the riches of God's goodness; they are themselves unclean and unholy, and so they see and feel it not.

Let any of us who have not known the Creator as the Christ give our hearts to Him who can cleanse them from guilt and inhabit them by His Pure and Blessed Spirit. While we are touched with the beauties of creation, let us not forget Him who came to recreate us in righteousness; otherwise what we see will only jade us by the contrast we feel within. He who made this fair world can make our hearts as the very Garden of the Lord, fragrant with a Holy Love, and rich in the fruits of the Spirit.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—As the letter of "C. W. D." in your last issue cuts boldly at the important principle of self-support, I trust you will allow me the favour of a reply As I understand, "C. W. D." lays down that what is commonly known in Missionary circles as "self-support" is:—(*a*) Unscriptural and (*b*) Impossible. On both these points I feel that he is seriously mistaken. The question is not as I have already said, one of uprooting any existing agencies. Let them continue their labours and exercise their discretion as to the use of the funds which they are entrusted with. If they think they can best serve the ends of the Kingdom and bring about the conversion of India by the civilizing influences of bungalows, with all the necessary and somewhat expensive concomitants, by all means let them do so, but it is quite another thing when an effort is made to prove that self-denial and sacrifice practised with the purest motives are unscriptural! This is certainly a new and amazing and I fear a discouraging if not a dangerous doctrine! The question of self-support is necessarily and intimately connected with the progress of the Gospel all over the world and particularly in heathen lands. *Until* the heathen are *converted* it is clear that if self-support is, as I contend, strictly scriptural, then the support of those who labour for their conversion must come from the heathen themselves, as there will be no, or too few, converts to support them. Hence I would show that it is undoubtedly scriptural.

Our Lord himself was constantly surrounded by publicans and harlots, the majority of whom were evidently unconverted, and who ministered to His wants as well as the women disciples who followed him from Galilee. Similarly we are supported by *both* classes and more by the latter than by the former. Just so it was and must have been in the first place by the heathen and by unconverted Jews that Paul and his fellow-travellers were so hospitably entertained on their travels. It may be said that they did not beg but to this it can be answered neither did they take *collections*. Begging in India as a religious institution is

simply the Indian and most convenient way of taking a collection. To this it may be answered that collecting is from Christians; but on the other hand many missionary organizations (including the Methodists) have to my knowledge accepted gifts from the heathen Rajas, and there is probably not a single one which refuses gifts from unconverted Christians. That they are scriptural in doing so is quite evident from the general tone of the Bible, from the fact that we have instances of such gifts being accepted, and probably no instances in which they were refused. For instance both Ezra and Nehemiah were supported by the heathen princes in the rebuilding of the Temple, while a Roman Centurion in Christ's own time loved the Jews so much that he built them a synagogue. (If anybody was particular on such points, it was the Jews.) I might go on multiplying instances but refrain. I would merely add that it is to me amazing how "C. W. D." can quote from Matt x. in support of his position! The disciples were commanded to go out having "neither gold nor silver, nor brass in their purses," nor even two suits of clothes. Surely our plan is at least much nearer this model than the one which "C. W. D." takes to himself credit for advocating.

It is very easy to "give a dog a bad name and hang it." To brand the principle of self-support as unscriptural and then to take credit to oneself for being supported by foreign funds is a very easy method for disposing of an awkward problem. Of course if it be true that self-support is really "impossible" and that it is out of the question for the people of India to whom we preach the Gospel to be expected to supply our wants that is another matter. The Bible does not expect of us what is physically impossible. But this again is the purest assumption. Of course if we are determined to live in European style and surround ourselves with European comforts, then I admit that it would be absurd and even cruel to expect the people to support us. But is this necessary? Even if it were necessary for Europeans, would it be so for Indians, and are we to encourage them to copy these expensive European fashions, as is so boldly advocated by the other writer from whom you quote? I am glad that you condemn such an idea so strongly yourself. But if it be *granted* that Indians do *not* require to live in bungalows, wear European clothes and eat European food, or draw the same salary as European missionaries, does not this at once raise a painful and delicate question, as to how we are to recommend to others a self-denial which we do not ourselves practice? In our own organization it would be impossible. Some time ago I had an officer who tried it and the consequences were most awkward. Some Lieutenants had to sit down to a feast of mutton chops, whilst some of our best native Captains were obliged to content themselves with kheechhree! I was obliged to put my foot on it at once as it was certain to breed ill-feeling and dissatisfaction. There was only one way of doing it that I knew of. Either they must share our mutton chops, (needless to say we have given them up long ago) or we must share their kheechhree. I preferred the latter and an experience of nearly four years is surely long enough to prove the feasibility of a plan! When we commenced it was confidently prophesied that we should soon be in our graves, and in beginning we met with such difficulties in the choice of materials and in our ignorance of Indian cookery, that I am rather surprised myself that our experiments have been so successful. However we have made it a rule that the food though Indian must be of really good quality and the cooking well done and varied. This has resulted in the majority of Officers acquiring such a relish for native food that they get a positive disgust for the English sorts! Not only so but their general health has been quite remarkable, with the exception of specially unhealthy seasons and places, that would affect any person whether European or Indian, whatever their diet might be. Our *chief* difficulty has been in opening new countries; where we ourselves are ignorant of the Native cookery, &c., and are often unable to get the services of those who know how to cook, even by offering considerable payment. But we usually get this matter settled in the course of a few months and soon find out the most suitable sorts of food, times of eating, and modes of cookery.

These may appear petty and insignificant items to some, but I believe they play an important part in winning the hearts and gaining the attention of the people. Anyhow it is necessary to consider them if the work is *ever* to be self-supporting. I cannot see any shadow of a hope of making it so on the usual system of work, and hence I feel more than ever convinced that it is necessary for some at least to adopt such methods as shall make it possible for the peole to support their own churches. When we go to them *as Indians* wearing their dress, and eating their food, and living in their midst, our experience has been very different that of your correspondent. We have found the people *more ready to give than to receive*, rather than the opposite. For instance when crossing over from———to ———and landing in the launch, one of the sailors was collecting 'tips' from the passengers. I very cheerfully produced two cents and handed it to him, when a Mahomedan fellow-passenger expostulated, saying "surely you won't take anything from *him!*" The two cents were immediately returned to me and nothing would have persuaded the boatman to have accepted the money! On many other occasions gifts of food and money are literally forced upon us.

Finally I must protest against the fashion of stigmatizing a thing as '*heathen*' and thereby condemning it wholesale. This is simply begging the question. There are certain things which all men as human beings have in common, and there are many customs which are purely national and thoroughly rational. On matters where principle is involved, no one can be more pronounced than ourselves, but in regard to other matters we feel that we must adopt the Pauline maxim of "being all things to all men, so that we may by all means win some."

As for the "sancta simplicitas" of our Officers, I often thank God for it, and if "C. W. D." would refer to the columns of the *War Cry*, or * other Army publications, no doubt he would come across many instances of souls being saved through the mere marching through the streets of our comrades. Some such are now Officers in the Indian Salvation Army, and many more in other countries. We are prophesying to the dry bones (sancta simplicitas!) and wonderful to relate they are beginning to stand upon their feet "an exceeding great *Army*."—Ezekiel, 37-10

I am, dear Sir,
Yours truly,
F. De. Lautour Tucker.

Dear Sir,—Your correspondent "C. W. D." has shown, in your issue of 17th inst., that the system of self-support adopted by the Salvation Army in India is founded neither on our Lord's command nor yet on apostolic practice. He has referred to passages of Scripture to prove that the "hire" of which the labourers in the Lord's vineyard are pronounced worthy was not to be obtained from the masses of sinful unbelievers to whom these labourers were sent, but from those among whom their labours had proved fruitful.

* A new book called "Drum Taps" is specially devoted to the record of such conversions. I shall be happy to forward "C. W. D." a copy if he will send me his address.

But Scripture (our surest guide in all matters of doubt) warrants our going farther than this, and asserting that the peripatetic system of begging from door to door, of which we now hear so much, was *absolutely forbidden* by our Saviour. There is wonderful unanimity on this point in the several reports given in the Synoptic gospels of our Lord's addresses to those whom he sent forth. Matthew represents Christ as saying, "And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence."—(x. 11). Mark's version is similar, "In what place soever ye enter into an house, there abide till ye depart from that place."—(vi.10) But in our Lord's address to the seventy, as given in Luke x. 70, the command is even more explicit, "And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house." Mr. Tucker's system may indeed be the result of commercial calculations; it may be an imitation of the methods of a debased Hindu priesthood,—but it assuredly is *not* founded on the word of God.

I remain,
Yours truly,
Viator.

Worthy Schools.

Sir,—The Cawnpore Girls' School is now having its vacation and numbers of its faithful students have come to their homes in Rajputana, Central India and Central Provinces. It is to be hoped that many will return with them duly to the delightful establishment by the river at Cawnpore, where the head and heart are cultivated amid rare surroundings.

The trustees of the Memorial School, for boys, at Cawnpore, are much pleased, as is excellent Principal Foote, with the tutors. The boarding care is superior. We ask, as the outcome of our last meeting, that our friends will aid in a search for twenty more boarders at once. Their presence will give financial success.

We suggest that Christmas gifts toward Rs. 3,000 particularly desired now may well be the outcome of thought as to the good work which the Institution is doing.

We shall be thankful for donations of instructive and pleasing books for the library.

We ask daily prayer for these schools.

C. P. Hard.

Ajmere, 12th Dec., 1887.

Mahomedanism.

Dear Sir,—Dr. Murray Mitchell invites the testimony of your readers as to the number of conversions to Mahomedanism in India, alleged by Canon Isaac Taylor to be something fabulous, and also estimated by the *Spectator* at 100,000 annually.

An acquaintance with many parts of India since 1872 leads me to discredit the statistics *in toto* as far as the Hindus are concerned. There may be accessions to Mahomedanism from the hill tribes in various parts, but many of these aborigines are also being absorbed into Hindu castes and religions.

During upwards of seven years spent in North India in free intercourse with Natives, I can only recall one case of a Hindu of Caste and position becoming a Mahomedan. He was led to change his religion because he had become a keen sportsman and had also acquired a liking for beef, and to eat the flesh of the sacred cow is a mortal sin according to Hinduism.

About the same time I heard from a Christain munshi—a convert from Islam—that he had known of Hindu professional prostitutes who had changed their religion (!) and became Mahomedans without abandoning their mode of life!

Of what value, it may be asked, are such accessions, however numerous?

Five or six years' more recent experience, chiefly in Western India, has not made me acquainted with any movement toward Mahomedanism, which would surely be known if it existed.

The answer to Canon Taylor's wild assumptions has been given by Archdeacon Matthew, the Bishop-designate of Lahore, to the effect that, while the whole population of India has increased at the rate of only 7½ per cent. in the last decade, the Christian population has increased at the rate of 30 per cent. during the same period.

H. G. E. DE ST. DALMAS.

Poona, Dec. 21st, 1887.

DEAR Brother,—Our 4th week of special services here concluded on Saturday night with a large congregation in the London Mission Chapel. Many fresh trophies of Divine grace, won during the week, publicly professed their faith in Christ, and it was considered desirable to continue the work in the same place for another week.

On Friday night the Parochial schoolmaster of St. John's Hill Parish passed into Eternity, and just before his death he sent for his Pastor, Rev. J. M. Walker, and told him that during these special services he received Christ as his Saviour and was able to die happily trusting in Him. We hope and believe that this is the first fruits of a glorious harvest to be safely gathered in due time into the heavenly garner, from this gracious revival.

Amongst the many military converts, are several cases of special interest in the salvation of young men who have been followed for years by the fervent prayer of friends at home.

To God be all the glory.—Pray for us.

Yours affectionately,

I. P. ROW.

NOTICES.

MAZAGON M. E. CHURCH.

A WATCH-NIGHT SERVICE will be held on Saturday evening, Dec. 31st, commencing at 10 o'clock.

GRANT ROAD CHURCH—CHRISTMAS SERVICES.

8. a m. Children's Christmas Service.

6 p. m. Christmas Sermon to parents and children by Rev. J. S. Stone.

THE Annual Tea-gathering at the Temperance Hall, Colaba, this Saturday evening, at 8 o'clock, for sailors, soldiers, and strangers. Christian friends are cordially invited to come and help.

SEAMEN'S REST.

OUR annual Christmas Free Tea for sailors will be given Monday evening, at seven o'clock, in the Seamen's Rest.—All our friends will be heartily welcomed.

B. MITCHELL,
Superintendent.

FORT M. E CHURCH.

NEXT Sunday, Christmas Day, the Sunday-school and usual Morning Service will be combined into a Children's Service, to commence at ½ past 10 o'clock. Prizes will be delivered, and Brother M. T. Carroll will especially talk with the little ones and their parents. Parents and friends cordially welcome.

MONDAY, 26th, at the Town Hall, Fort, at half past four p. m. the Fort M. E. Sunday-school children will meet with their friends to enjoy their annual treat.

Sports—Half past four o'clock
Tea, &c.—5 o'clock.
Music and Address by Jas. Morris, Esquire.
Magic Lantern Exhibition } 6 and 7
X'mas Tree } o'clock.

AN URGENT APPEAL.

A FAITHFUL and useful minister of the Gospel, after 14 years efficient service in connection with the M. E. Church, finds himself seriously broken down in health and incapacitated for further work. His physicians certify that he imperatively needs a few months' rest and a sea voyage. There is, however, at this time, no provision of any kind to meet such an emergency. This appeal for assistance is therefore made to the readers of the *Guardian*, with a hope that many of God's children will esteem it a privilege to contribute towards prolonging the usefulness of one whom the Lord has greatly honoured in evangelistic and ministerial work. Contributions will be received by the Editor of the *Guardian* and acknowledged thankfully from time to time.

GEORGE BOWEN. J. E. ROBINSON.

Epitome of News.

SATURDAY, DECEMBER 17.

—The Hon. F. Forbes Adam has been chosen chairman of the Chamber of Commerce.

—Last Friday week in a station game at polo at Rawalpindi there was a bad collision, the result of which was that Mr. Wallace was carried off the ground insensible, and Captain Pilcher injured his knee.

—Dr. Ed. de Pressensé at the Synod of Clairac, reported in *Evangelical Christendom*: "Do not let us forget that the Inner Mission protests against that fictitious thing called Christendom. In days of yore, Christendom was placed in juxtaposition with Paganism. But Paganism has come back; it actually surrounds us; it is ever starting into life. Every child born is a pagan. There is a pagan in every man. Each one separately has to be gained to Christ. No man is born a Christian. If we forget that the Church maintains herself by gaining individual souls to Christ, our churches will be no more than whited sepulchres. We need witnesses for Christ in every social sphere."

—*Makhzan-i-Masihi*: At the recent meeting of the Furrukhabad Mission, Rev. H. Forman was transferred from Allahabad to Furrukhabad, and Rev. J. N. Forman, now on his way to India, was appointed to take his place. Rev. Rodney Janvier, who recently joined the Mission, was also appointed to Furrukhabad.

MONDAY, DECEMBER 19.

—Dr. P. Peterson was, on Saturday, elected a member of the Municipal Corporation. There was no opposing candidate. Only 15 votes were registered.

—A new Liberal organ is to be started in London. The *Bombay Gazette* says: The *Daily News* started with Charles Dickens as its first editor, and £200,000 subscribed. The great novelist was a conspicuous failure as an editor, and soon resigned. The paper did not become a paying property until £600,000 had been sunk in it. The *Representative*, a very ambitious Conservative undertaking, with £150,000 behind it and Mr. Disraeli as editor, was a sad *fiasco*. The future Lord Beaconsfield was even more incompetent as an editor than Charles Dickens, and he had the weakness subsequently to deny that he had been an editor. Anyhow the venture failed to secure success. The old Tory *Morning Herald* avowedly fought all the talents of "Young England" with the penny-a-liners, and beat them handsomely. The *Morning Herald* had then as its evening edition a littl *Standard*, which survived it, and has become a great morning and evening paper with a circulation of 240,000. The *Standard* was the first four-penny paper which put its pride in its pocket and sold itself for a penny.

—The Medical staff in India will be immediately augmented by the arrival from England of some one hundred and sixty additional Surgeons. Forty-five Surgeons will be, at least temporarily, employed in Western India.

—The Viceroy arrived in Calcutta on Saturday last.

—*Times of India*: We very much regret to announce the death of Mr. Bala Mungesh Wagle, M. A., LL. B., and an advocate of the High Court of Bombay, which took place yesterday at his residence at Girgaum from the effects of fever. Mr. Bala was one of the first two graduates of the Bombay University, his colleague being Mr. Mahadev Govind Ranade. The Hindoo community have lost in the deceased one of their most able and useful members.

—The Annual Exhibition of Mrs. Hurst's School took place last Friday. Mr. Justice Birdwood presided. The school is attended by the daughters of the Native gentry. The Educational Inspector had reported satisfactorily on the instruction given.

—The Annual Meeting of the Mahim Scottish Orphanage Schools, was held on Saturday. The Hon. F. Forbes Adam presided. The boys number 34, girls 39. The Reports were all that could be desired. They start the new year on a sound financial basis. Special testimony was given as to the excellence of the religious instruction. The extremely cheerful and healthy look of the children struck all.

—*Overland Mail*; *Dec.* 2: The deaths recorded this week include those of Lord Dalhousie; Sir J. T. B. Duckworth; General H. Lawrence; General H. G. Rainey, C. B.; Lieut-Gen. F. Alexander; Lieut.-Gen. S. F. C. Annesley; Colonel J. E. Hughes.

Some curious disclosures have been made regarding the Rev. Dr. Joseph Parker's eulogy upon Mr. Ward Beecher. Instead of this tribute of friendship resulting in a large addition to the monument fund, it proves, the correspondent of the *Standard* says, to have been a regular commercial transaction, and the proceeds have been absorbed by the payments to Dr. Parker, and the expenses on his account.

The San Francisco *Examiner* says the Western people are urging the laying of a cable across the Pacific Ocean to connect the United States with China, Japan, Australia, and the Sandwich Islands. Several surveys have been made, but the great expense has deterred the investors. The *Examiner* says the growing Eastern trade demands a cable, and appeals to capitalists. It says the Government will be asked to help the enterprise.

The utmost anxiety and alarm prevails in Quebec, owing to the continued and violent hostility displayed by the French Canadians to the Salvation Army. The latter, at the urgent request of the authorities, have temporarily abandoned their processions, which it was hoped would allay the popular excitement.

A manifesto was issued yesterday by the Scottish Home Rule association, in which they state that within each constituency the Scottish Home Rulers should endeavour to form a Scottish party, who, disregarding for the sake of their country the ties and trammels of party politics, should stand shoulder to shoulder in maintaining the right of Scotland to an equal measure of Home Rule with England and Ireland.

—The death of a patient from chloroform, while undergoing operation for liver, occurred at the Sir J. J. Hospital.

TUESDAY, DECEMBER 20.

—The Senate of the Bombay University last evening carried by a large majority Mr. Oxenham's amendment for referring the University Bill to a Select Committee.

—Same; Lahore: Private Dexter, of H. Troop, 2nd Dragoon Guards, committed suicide on the night of the 15th at Umballa, by shoot-

ing himself through the body, death being nearly instantaneous. The cause is unknown.

—Rev. G. H. Rouse, of the Baptist Mission, Calcutta, is back from furlough.

—*Punjab Mission News:* A new form of missionary enterprise has been inaugurated in the Punjab. Most of our readers have probably heard of the work of the "Church Army" at home. It has been in contemplation for some time to extend the efforts of this organisation to India. We have now to announce the arrival of the first detachment consisting of Captains Allison, Rhodes and Guest, who have reached Amritsar. In due time other officers will follow. They will work in connection with the C. M. S., and Mr. Perkins, Honorary Missionary of the C. M. S., is the Indian Secretary of the Army.—We give these new brethren a cordial welcome. May their coming be a blessing to themselves, to us, and to the work of Christ generally in this Province.

—Same: A Mission hospital has been built lately in Ferozepore by the Rev. F. Newton, of the American Presbyterian Mission. It was opened by the Bishop of Lahore Such acts as this of our Bishop go far to promote that 'Unity of the Spirit' and to strengthen that 'Bond of Peace' which all those who love the Lord long for.

—Mrs. Bailey, wife of Rev. Arthur Bailey, C. M. S. Mission Koteghur, died Nov. 30th. She came to India in 1878.

—*Subodh Patrika*: We regret very much to find that the unanimity of the proceedings at the unveiling of the bust of the late Mr. Naoroji Furdunji on Saturday before last at the Framji Cowasji Institute—proceedings in which all Native Bombay ought to have joined with perfect cordiality was considerably marred by the silly conduct of some people who apparently objected to R. S. V. N. Mandlik taking the lead in the ceremony.

Wednesday, December 21.

—We learn from the Nassick correspondent of the *Indu Prakash* that the funeral of the late Deo Mamlutdar was attended by more than twenty-five thousand persons of all nationalities. When his body was being borne away, flowers, sweetmeat, small silver and copper coins were showered upon it.

The word Deo means God.

—The *Times of India* hears that Mr. Jehangeer K. N. Kabraji has been nominated to the Statutory Civil Service of Bombay.

Thursday, December 22.

—Mr. Crawley-Boevey, Magistrate, says it is a public scandal that the Municipality allow diseased and unfit bullocks to draw the water-carts.

—The Str. *Cathay*, with English mails, left Aden for Bombay, Tuesday, 4 p. m.

—*Times of India:* Thirty or forty years ago only a handful of people of extremely broad views sent their girls to school. Now there are 52,941 girls at school in this Presidency alone. The movement for medical women is bringing medical aid and European influence to the most secluded zenana. Native ladies are glad now to embrace every opportunity of visiting English ladies, and opportunities are often afforded. The ladies, of nearly all the leading native families, are beginning to attend mixed evening parties, especially at Government House, and "Aryan" blames the Mahratta reactionists roundly for trying to follow the Bengalees in their sudden regard for the blinds and purdahs of the zenana.

—A fatal accident occurred at the Dufferin Bridge on Friday evening, some hours after the opening ceremony. A young man named Clarke fell from the bridge and was drowned.

Friday, December 23.

—Deaths last week, 399.

—The *Government Gazette* notifies the appointment of Mr. P. Ryan to be second Presidency Magistrate in succession to Mr. Dosabhoy Framjee, C. S. I., and of Mr. W. B Hamilton to be third Presidency Magistrate in succession to Mr. Ryan. Mr J. McLeod Campbell, C. S., has been appointed to be Registrar of Bombay. Mr. W. Doderet, C S., has been appointed to do duty as Assistant to the Collector of Land Revenue and Customs, Bombay, from the date of the departure of Mr. N. N. Drew.

—Telegram from Zanzibar, Dec. 21: Report from the Albert Nyanza country have been received here, stating that Mr. H. M. Stanley, with the Emin Pasha Relief Expedition, reached to Adelai early in September, after having undergone great privations.

—A dozen refractory seamen of the ship *Lowther Castle*, after imprisonment were put on board but, refusing to work were rearrested and brought to the Police Court. On being resentenced to imprisonment they made a rush at the Captain. He received a cut in the cheek from an ink-bottle thrown at him, before they were seized and removed.

—The *Bombay Gazette* devotes a column to a sketch of the life of Mr. Bala Mungesh Wagle, thus concluding: Mr. Wagle's life is thus a fair example of what, under the circumstance now existing in the country a man, without any advantages of birth or otherwise, can achieve by dint of industry and steady application, coupled with natural intelligence. From very humble beginnings he rose to become Chief Justice of one of our great native States, and held a high position in society in Bombay, in which he did a good deal of help on the progress of his community.

It was, however, in private life that the most remarkable traits in his character were to be noticed. His warm heart, his genial nature, that kindness of disposition which made him enter into the pursuits of his fellow-men, with equal sympathy—these are well known among those who knew him intimately in private life. While he was a Dakshina Fellow in the College, he was obliged to undertake private tuitions and other similar work in order to maintain his family—and it was in spite of such adverse circumstances that he won his way into the ranks of the profession of the Law.

—*Times of India*: On Friday we quoted Demand Bank Bills at 1s. 5 1-32d., and on Saturday 1s. 5½d. On Monday, owing to the very large operations in Credits on the part of one firm, prices rose hourly, and at the close 1s. 5 7-32d, was obtainable. On Tuesday the same operations continued, and we recorded sales of Credits at 1 5½d. and of Bank Telegraphic Transfers at 1s. 5½d. These were the top rates touched. On Wednesday the Natives began to operate as soon as they were satisfied that the turn had come, and they had been the sole cause of the fall because they would buy regardless of cost. Rates now stand a little lower than they were last week, but show signs of recovery at the close.

Selections.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER, JANUARY 1-8, 1888.

Sermons.

Sunday Jan. 1.—"Lift up your heads; for your redemption draweth nigh." Luke xxi. 28. "The end of all things is at hand; be ye therefore sober and watch unto prayer." 1 Peter iv. 7. Compare Rom. xiii. 12; 1 Cor. vii. 29; Eph. v. 16.

Thanksgiving.

Monday, Jan. 2.—For our acceptance with God through Jesus Christ and the liberty of united access by one Spirit to the throne of grace; for the enduring goodness of God; for answers to prayer during the past year; for the growing spirit of Christian unity; for the maintenance of peace on earth; for ever-widening fields open to the preaching of the Gospel; for souls gathered into the Kingdom for the present awakening among God's ancient people Israel; and for all who have dedicated themselves to the service of Christ. Psa. xxiii., xxx., lxvi., xcviii., c., ciii., cxxxiii., cxlvi. 1 Sam. ii. 1 to 10. 1 Chr. xxxix. 10 to 15. Is. xii., xxvi. 1 to 9. Luke xvii. 11 to 19. Eph. i. Rom. xii.

Confession.

Tuesday, Jan. 3.—Of vices prevalent throughout Christendom, such as drunkenness, impurity, profane language and sabbath-breaking; of great public wrongs, such as oppressive laws, or demoralizing trades, or exciting hatred between Nations; also of luxury and the wasteful use of God's gifts by some classes of society, and, among others, lawless discontent and covetousness; of hindrances to the acceptance of the Gospel by the inconsistent lives of nominal Christians; of jealousies and rivalries among brethren; of personal unfaithfulness, imperfect consecration to God, faults of pride or temper, and the worldliness and inaction which render so many believers unfruitful. Psa. xv., xxxii., li., lxx., lxxx., xc., cxxx. Hosea v. 15 to vi. 7; xiv. Mic. vi. Neh. i. Jer. vii. 1 to 16; ix. 1 to 9; xviii. 5 to 17. Ezek xiv. 12 to 23. Hag. i 2 to 11. Dan. ix. 3 to 19. Luke ii. 1 to 18. James iv. Rom. iii. 9 to 26.

Prayer for Families.

Wednesday, Jan. 4.—For the hallowing of the home in all its relationships,—for the blessing of the Holy Spirit upon the efforts of parents to guide sons and daughters to Christ; for invalided members of the family; for domestic servants; for both teachers and taught in Universities, Schools, and Colleges, and for Sunday Schools; for Associations of Young Men and of Young Women, and for every effort to protect the immature against temptation, and to equalize the standard of morality for both sexes. Psa. i., xxxiv., lxxviii. 1 to 8; cxiii., cxix. 1 to 16; cxxvii., cxxviii., cxxxi., cxxxiii. Deut. vi. Prov. iii. 1 to 26; viii. and ix.; xxiii. 12 to 35; xxxi. 10 to 31. 2 Sam. vii. 18 to 29. Mal. ii. 11 to 16. Mark ix. 3 to 16. Mat. xviii. 1 to 14. Eph. v. 22 to vi. 9. Col. iii. 12 to iv. 1. Titus ii. Eccl. xi. 9 to xii. 7.

Prayer for the Church of God.

Thursday, Jan. 5.—For every branch of the one universal Church, that all may be filled with the Holy Ghost and enabled to keep the unity of the Spirit in the bond of peace; for more love and co-operation among Christians; for the removal of needless causes of division for the better observance of the Lord's day; for greater wisdom and zeal to labour for the conversion of the ungodly, the religious education of the young, and the growth of believers; for the Spirit of Truth to guide students of His Word into a fuller understanding of it; for Bishops, Pastors, Evangelists and Church Councils; for the attainment by all the Lord's people of a higher standard of holiness and consecration to service; for a more faithful testimony against false teaching; and for the speedy coming of our Lord and Saviour Jesus Christ. Psa. xlvi., xlviii., lxxxiv., lxxxvii., cxxii., cxxxii., Gen. xxviii. 10 to 22; xxxii. 24 to 32. 1 Kings viii. 22 to 30. Isai. liv. Joel ii. 23 to 32. Jno xv., xvii. Eph. i. 15 to 23; ii. 11 to 22; iii. 14 to 21; iv. 1 to 16. 1 Cor. xiii. Rev. xxi. 1 to 7.

Intercession for Missions.

Friday, Jan 6—For the quickening of a missionary spirit, and for the power of the Holy Ghost upon the preaching of the Word; for all agents in Gospel work, that they may be kept humble, devoted, and courageous; for native Churches and converts, especially such as endure persecution for the Gospel's sake; for Mission Colleges, Bible and Tract Societies, and the spread of vernacular Christian literature; for the conversion of Jews, Mohammedans, and heathen to the faith of Christ;

for the overthrow of all false religions; for the more complete opening up of Africa to the light, and the cessation of its slave trade; and for a blessing on all Missionary Conferences to be held this year. Psa. ii., lxvii., lxxii., cx., cxxvi. Isai. xi. 1 to 9; xxv. 6 to 9; xxxv.; xl.; xliv.; lv.; lx. Mat. ix. 35 to 3 ; xiii. 24 to 33; xxviii. 16 to 20. John xii. 20 to 32. Acts x. 34 to 48; xvii. 22 to 31. Rom. x. 1 to 15.

INTERCESSION FOR NATIONS.

Saturday, Jan. 7.—For Kings and for all that are in authority, that we may lead a quiet and peaceable life; for legislatures and judges, that laws may be wisely made and administered; for the abolition of the opium traffic and the cessation of all forms of cruelty; for a pacific spirit among States; for soldiers and sailors; for emigrants and travellers; for the deliverance of the nations from the superstition and idolatry of Romanism; for a kindlier feeling between classes for the amelioration of the condition of the poor; for a plentiful harvest the world over; for the elevation of public morals, especially in respect of temperance and chastity; for the cultivation of art and science in a reverent and Christian spirit; for the spread of a pure literature; for all philanthropic work among the suffering or degraded. Psa. xx., xxxiii., xlvii., lxi., lxv., lxxv., lxxxii., cvii. 31 to end; cxliv. 9 to 15. Prov. xxxi. 1 to 9. Jer. v. 20 to 29; xviii. 1 to 17. Ezek. xxxiv. 1 to 16; xlvii. 1 to 12. Rom. xiii. 1 Tim. ii. 1 to 8. 1 Peter ii. 13 to 25.

SERMONS.

Sunday, Jan. 8.—"Be ye stedfast, unmoveable, always abounding in the work of the Lord."—1 Cor. xv. 58.

NOTE.—It is suggested that at Meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families and for the afflicted.

TELEGRAPHIC NEWS.

Paris, December 13th: Aubertin, who was arrested last week for firing at M. Jules Ferry, has gone mad and been conveyed to a lunatic asylum.

St. Petersburg, 15th: The *Invalide Russe*, in an article in this morning's issue, says the massing of Russian troops on the frontier of Galicia is fully justified by the long prepared measures which have been taken by Germany and Austria with the evident object of facilitating the invasion of Russia.

Pesth, 16th: The article that appeared in the *Invalide Russe* regarding the concentration of Russian troops on the Galician frontier, has produced a feeling of disquietude in Germany and Austria, and the Hungarian press clamorously demands that precautionary measures should be at once adopted.

St. Petersburg, 16th: The *Journal de St. Petersburg*, while endorsing what has been said by the *Invalide Russe*, expresses a belief that peace is assured for a long time to come, thanks to the good relations existing between Russia and her neighbours.

Cairo, 16th: The troops in garrison at Suakin have been reinforced in consequence of a large increase having been reported in the forces under Osman Digma.

Berlin, 16th: Sir Morell Mackenzie, having made a careful examination of the Crown Prince's throat, reports that he finds the state of the larynx to be much better and the voice stronger than at the beginning of November. The old swelling has diminished, but there is a new swelling somewhat higher up the throat. It has not, however, a malignant appearance, and for the present it is not intended to perform any further operation.

17th: Sir Morell Mackenzie now declares that the very existence of cancer in the Crown Prince's throat, is very doubtful and that the presence of this disease has not yet been proved. The Emperor of Germany had a long Conference to-day with Prince William, eldest son of the Crown Prince, Lieutenant-General Count von Waldersee, Quartermaster-General and Field Marshall Count von Moltke, on the subject of war.

London, 17th: Mr. David Sheehy, Member for South Galway, who was arrested on 1st inst. for delivering seditious speeches, has been sentenced to three months' imprisonment.—He was, however, released on bail, pending the result of an appeal to a higher Court, but was rearrested soon afterwards for seditious laugnage and inciting the people to resist the law at Clonmel.—Mr. Sheehy was conveyed to Clonmel in the custody of the police.

Vienna, 18th: A special meeting of the Council of Austrian and Hungarian Ministers was held to-day, and after some deliberation it was decided that twenty millions florins should be devoted to the purchase of equip ments and for the hutting of troops in Galicia. —It was also decided to make no increase in the forces at present guarding the frontier unles further concentratiou of Russian troops takes place.

Berlin, 18th: General Bronsart von Schellendorff, Minister of War, was also present at the Conference with the Emperor William on Saturday.

Rome, 18th: His Holiness the Pope, when receiving the Duke of Norfolk, expressed the most cordial feelings towards England and toward the Queen.

Constantinople, 18th Ismail Pacha, Ex-Khedive of Egypt, has been accorded permission to reside in Constantinople

London, 19th: Parliament will meet on February 9th.

Cairo, 19th: It is reported that Osman Digma is at Handonb with a large force.

London, 20th: Lord Salisbury, speaking yesterday at Derby, said that diplomatic information did not point to the likelihood of immediate war, though for his part he believed that when it did come it would break out without any warniug, and therefore it was necessary to make preparations now for that eventuality.—His Lordship spoke in strong condemnation of a policy of protection, which he declared would lead to a civil war.—He also stated that the coming Session would be essentially one for measures affecting the British Empire, and would not be wholly devofed to the consideration of the affairs of Ireland.—The representatives of the various countries at the International Sugar Bounties Conference have signed the Protocol and the Conference has been adjourned indefinitely.—The majority of the Delegates made reservations of some sort or another when signing the Protocol.—The British Delegates notified their assent to the appointment of a West India Committee.—The two Americans, Callan and Harkins, were again brought up on remand at Bow Street Police Station, and after some further evidence had been recorded, they were fully committed for trial at the next Sessions.—Mr. John Hooper, Member for South-East Division of Country Cork, who was arrested on 10th inst. for publishing reports of meetings of the National League, has been sentenced to one month's imprisonment.

London, 21st: Mr. Gladstone intends going to the North of Italy. He leaves London on the 26th instant, and will be away for several weeks.—Lord Randolph Churchill has gone to St. Petersburg, where he intends staying till the end of January.

Berlin, 21st: Prince William, eldest son of the Crown Prince of Germany, presented the customary Christmas presents to the Hussars to-day and closed the ceremony with a short address to the assembled troops, in which he said the present times were very grave and the future most uncertain.

London, 22nd: The New Army Warrant, which comes into force in January, contains a great number of changes, but they are chiefly of minor importance.—Major-General the Hon. J. C. Dormer, C. B., who has been appointed to succeed Lieutenant-General Sir F. C. A. Stephenson, G. C. B., in the Command of the British Force in Egypt, starts for Cairo on Friday, attended by Colonel Rhodes.—Mr. David Sheehy has been sentenced to one month's imprisonment.—Lord Hartington intends going to Italy shortly after Christmas.

A PAUPER'S DYING REQUEST.

AN amusing and yet pathetic incident in what the poet Gray called "the short and simple annals of the poor," is told by Mr. John J. R. Micklejohn, one of the Inspectors of the Poor, at Lerwick, Shetland Islands. He says that some time ago an old woman, named Barbara Smith, came under the notice of the Board. She was extremely ill, and it did not look likely that she would long need care of any kind. She did not repide on the mainland, but on a small island a few miles distant, and there being no sarochial institutions in that place, Barbara aecessarily occupied the position of a pauper living out. The trouble from which she suffered dated back many years. In better and more prosperous days she had in some way laid the foundation for Chronic Indigestion and Dyspepsia, and out of this had sprung other complaints as age and bodily infirmities crept apace upon her.

Barbara was not ignorant, albeit she had fallen into poverty. In earlier life she somehow obtained the advantage of a fair education, and this, added to native shrewdness, enabled her to use good judgment in respect to her own situation and state of health. Although she had long suffered from asthma and a bronchial affection, Barbara was wise enough to see that these ailments arose from the disordered stomach and digestion, and that if the main trouble could be cured the others would soon leave her. It is probable that her disease began as others do, with the usual symptoms: headaches, bad breath, the rising of sour fluids in the throat, oppression and faintness at the pit of the stomach, loss of sleep, coated tongue, dull eyes, bad taste in the mouth, &c., and finally became chronic and hopeless through her not being able to find any remedy. The Inspector states that she had been under medical treatment for years, but to no effect. In this strait she one day made the following touching appeal to the Inspector: "*I have been swallowing medicines for months. They do me no good. I am going on from worse to worse. I can endure it no longer. I feel that in a week or two I shall be dead. There is one last request I would make of you: give me a bottle of Mother Seigel's Curative Syrup; it is my only hope. If it proves a failure and does me no good I will die in peace, and make no more expense to the parish.*"

It seems she had got hold of one of Mother Seigel's Almanacks and read of the great cures wrought by the Syrup in cases like hers.

The Board pitied the poor lone woman and granted her petition, believing, however, the Syrup would prove as useless as the other medicines she had already taken. What was their astonishment to find, in the course of a few days, that she had not only

been able to get out of bed, but to move about outside the house, and had taken journeys to a considerable distance, and was actually enjoying better health than since she was first taken ill. The asthma and bronchitis, which were no more than symptoms of her true disease (indigestion and dyspepsia), rapidly abated, and it now seems that Barbara will soon be as hale and hearty as the Inspector himself, and be one of the Mother Seigel's Syrup to save the thousands who were just ready to perish.

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Per P. and O. Str. *Ballarat*, 19 :

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From Gibraltar—Mr M E da Silva.

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From Venice—Mr and Mrs F A Little Mr F W Brookes Mr Remfry Mr and Mrs Flamburiari Mr and Mrs Hennessey Mr Ghose and family Mr J R Eunlop Hill Mr J C Anderson Mrs J Jardine Mr A Clark Miss Clark and Mr M Gospall.

From Trieste—Mr Bachrach.

From Brindisi—Mr C H Tawney Mr Petrokokino Mr H W Morris Mr Beachroft Mrs Cotton Mr a d Mrs Colvin Mr Butts Sir C and Lady Elliot Miss Elliott Mr J D Inverarity Mr A McNab Mr G H Kenrick Capt Elliott Mr H A T Hawkins Mr Jepbson Mr Gubbay and infant Mr Chalmers Mr G Hiley Mr Cooper Mr Rowson Capt and Mrs Greaves Mr and Mrs J Kennedy Capt J G McWhinnie Mr Downs Mr Addison Mr Ade Mr and Mrs Watson Mr T Jennings, Jr Mr J S Taylor and Col Vanderzee.

PASSENGERS SAILED

Per P. and O. Str. *Nizam*, 23 :

For London—Mr Grimwell Mr Rankine and Mr Platt.
For Venice—Dr Mrs and Miss John Bradshaw.
For Suez—Mr and Mrs Rhodes.
For Brindisi—Col Tago Dr L L Seaman Mr O'Crease Mr Oresef Mr E P Dauserf Major Mainwaring Mr T E E Corstarplinie and Mr Garland, junior.

Domestic Occurrences.

BIRTHS.

HOOPER.—Dec. 14th, at Lambsknowe, Ootacamund, the wife of David Hooper, Government Quinologist, of a daughter.

WRIGHT.—Dec. 15th, the wife of Arthur Wright, Engineer, Prince of Wales Spinning and Manufacturing Company, Limited, Chinchpoogly, of a daughter.

MARRIAGE.

PARSON—LAUCK—Dec. 15th, 1887, in the presence of many friends, in the Mission Chapel, Moradabad, N. W. P., the Rev. Joseph Parson, Wesleyan missionary of Lucknow, to Miss Sarah Lauck, missionary [W. F. M S.]. The ceremony was performed by Rev. T. J. Scott.

DEATHS.

NEWEL—December 18, at Mazagon, Bombay, Charles Frederick Newell, the beloved son of W. Newell, P. & O. Co., aged 21 years.

WEBBER—At Girton House, Bombay, of dysentery, Jane Ann, widow of the late Rev. Philip Webber, of Bangalore, aged 63.

GORDON—At Victoria Cross Road, Mazagon, on the 19th December, Helen Grace, the beloved infant child of Albert and May Gordon, aged 6 months and 16 days. "The LORD gave, and the LORD hath taken away: blessed be the name of the LORD."

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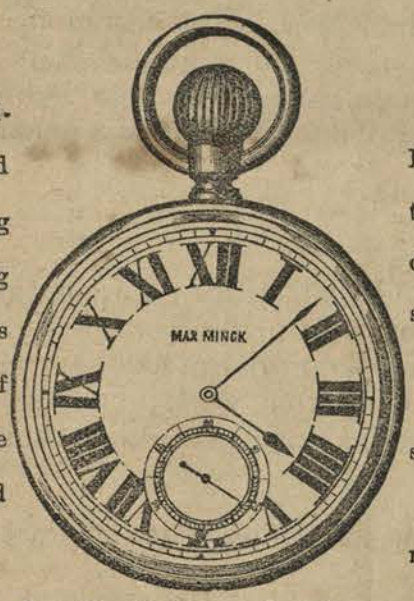

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